

WORKING HARD FOR GOOD ROADS

Citizens of the South Much Interested
in the Subject.

SOUTHERN GOOD ROADS SPECIAL

Will Be in Greenville Next Month, and All
Public Spirited Men Are Called Upon

to Co-operate in the
Movement.

A committee of prominent gentlemen of Greenville, S. C., have sent out invitations broadcast throughout that State to the people to visit Greenville during the week commencing December 16th, when the "Good-Roads Special" of the Southern Railway will be there for the purpose of building sample roads and holding meetings with the view of teaching the people in practical road-building. Greenville is the only point in the Piedmont section where the train will stop to do any work, and every one who can do so is urged to take the opportunity of learning for himself what can be done in the making of roads with necessary machinery handled by men who are experts in the business.

So much has been said and written in regard to this subject of good roads, says the committee, that the people of the South are practically in thorough accord with the idea that good roads are an acquisition and benefit to any community. Every one is convinced that the lack of good roads is one of the greatest drawbacks to the growth and prosperity of the South, and to supply this lack is one of the most serious problems to-day. A net-work of main roads built under scientific direction with durable and cheap material will alone meet the urgent demand of the rural districts and market towns. The lines of competition are being drawn more closely every year and the margin of profits are growing more slender in consequence, so that it is imperative to employ every element looking to low-priced production and cheap distribution of the crops that are grown in the farms, and which are to be consumed by the non-producers. The entire population of any section is interested in whatever may contribute to this result, and it is clearly demonstrated that good roads are a prime factor in the development of the country, who providing the greatest element in bringing the producer and consumer together, so that both classes will profit by easy and cheap transportation over the public roads.

HOW TO GET THEM.

How can we secure better roads in the South? This is the question to be discussed by practical men in the Good Roads Convention, which will be held in Greenville while the road-making is being demonstrated on the roads and streets. Organized and practical lines must be laid down to secure the results aimed at, and it is necessary that every citizen shall give his moral and financial support to measures which are intended for the benefit of all. Good roads means a direct benefit to every farmer, as there is no plan that will do more to enhance the value of lands and develop rural communities than permanent and well-constructed highways. Nothing can be found to contribute more to the contentment and happiness of a farming population and whatever conduces to this state of affairs on the farm confers lasting benefits upon towns and cities, for the prosperity and advancement of the farmers are quickly reflected in the growth and wealth-producing character of their neighbors.

MUST FALL ON ALL.

While there is great unanimity upon the advantages of good roads, there is in reality very little practical knowledge as to the means and appliances for securing this desirable result, and hence the proposed convention ought to attract men from every walk of life, especially those who are engaged in making and equipping the roads of the South. Good roads are not a direct benefit to every farmer, as there is no plan that will do more to enhance the value of lands and develop rural communities than permanent and well-constructed highways. Nothing can be found to contribute more to the contentment and happiness of a farming population and whatever conduces to this state of affairs on the farm confers lasting benefits upon towns and cities, for the prosperity and advancement of the farmers are quickly reflected in the growth and wealth-producing character of their neighbors.

THE KINDERGARTEN IDEA IN THE NATIONAL LIFE.

(By Hamilton W. Mabie.)
One of the chief uses of the crises through which individuals and nations pass is to bring into clear light those organized ideas which constitute character. When a man is in full tide of activity, neither he nor those who look at his career are aware at every moment of his fundamental aims; these aims are concealed by the rush and sweep of his energy. In like manner, when national activity is running with tidal force and volume, these ideas, which are the heart of the nation, which are organized into its political character, are often invisible years together; but when a great crisis comes, like the recent war with Spain, or like the new question of the government of colonies, these fundamental ideas suddenly leap into light and become decisive. Now these ideas are the deposit of education in its large sense. The English-speaking races are holding their places and doing their work in the world to-day by virtue of their political education; their government has always been a great political school—a school of popular statesmanship. Froebel almost alone among educators saw that education is a creative process, because it crows in the soil of the nature these formative ideas which, developing, organize themselves into institutions and political ideals. It was his definite aim, therefore, to plant in the mind of the child these formative ideas which bear their flower in art and their fruit in action; it is this which makes the Froebelian system of education creative instead of merely disciplinary or instructive. Having the temper, the insight and the imagination of a poet, creativeness was to him a normal activity rather than the endowment of a few select souls; and he sought so to unify the training of the senses, the understanding and the imagination that education should become at the same time the creator of ideals and the stimulus to action. He aimed definitely to put into the expanding life of the child those ideas which, placing the child in fruitful relations with society and nature, should bear the fruit of philosophy, religion, art and institutional life.

Froebel is pre-eminently the modern educational prophet; he could hardly have touched the life of our great democratic society more effectively if he had specifically designed his system to meet its needs and express its nature. He was able

CREDIT FOR EVERYBODY.

Watches, Diamonds, Set Rings.

Silver Novelties and Silverware.



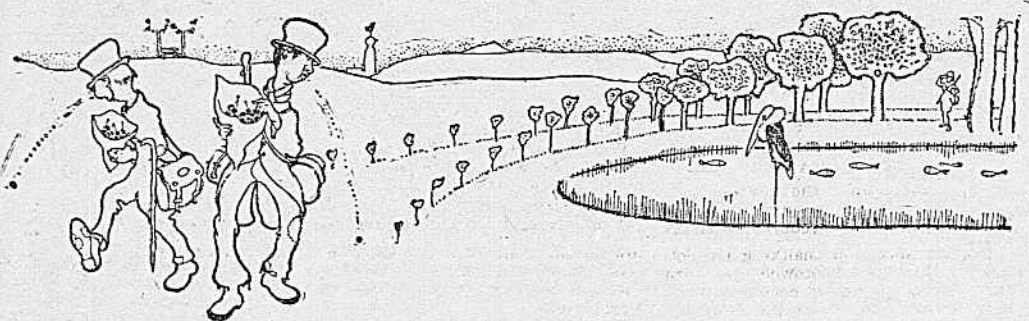
need it. We say what we'll do, and we'll do what we say—that's why we've so many staunch friends in Richmond and winning more every day.

Our Guaranty No Jeweler will give you a stronger or more absolute guarantee of the rightness of what he sells than we will, and our reputation for square dealing stands proof of how we fulfill that guarantee.

No Jewelry Store, just offices,
and privacy if you want it.

OUR OLD DOMINION WATCH COMPANY.
Offices 802 East Main Street.
Mail Orders Given Prompt Attention.

ARBORICULTURE IN AFRICA.



"Remarkably fertile soil in Africa," said the returned traveler. "I was out for a walk one day and came to an avenue of handsome cherry trees. As I walked along quite fast I saw that the trees became smaller and smaller, and finally the avenue died in an open field, where two tramps were strolling along and eating cherries. Every two or three stones each one would spit out a cherry stone, and they immediately grew into trees. Remarkably fertile soil!"—Lustige Blätter.

to do this with perhaps a very imperfect understanding of our institutions, certainly with no definite intention of giving them educational expression, because he dealt with man in his free and natural relations with nature and society; and this is the genius, if not the practice of our political system. Here, for the first time, not only in theoretical place, but not fostered by the individual man emerges into freedom; here the long history of philosophy and of art, which finds its significance and its consummation in the complete unfolding of personality, becomes a political creed and an institutional fact. Here stands the man, steered, educated and held in place, but not fettered by institutions; trained in and through the relationships which they establish, and spiritually reflected in them. Here, on the great area of a continent and under all natural conditions, are men developed by free self-activity; individual rights harmonized with individual duties, and individual responsibilities. Here at last stands the man whom the Greek thinkers separated from nature and differentiated from God-free to be, to act and to grow; the foundation of his state laid, not in external order or authority, but in his own character; freedom, moral responsibility and immortality, those ultimate ideas which compass the whole breadth of our life and give it the reach of religion, the insight of philosophy, the order and beauty of art—rooted in his

fully developed and clearly realized personality. Growth by putting a man in such natural relations that his personality finds the freest expression is the essence and the justification of democracy. The American political system is at heart a magnificent kindergarten. The harmony between Froebel's fundamental ideas and the fundamental ideas of American life does not end here; pursued to another stage, that harmony takes us into the widest national relationships. This country owes more to the English, France and Germany than to any other nation. Germany began their political work at the foundations; they did that work, not only for themselves, but for us, and by doing it they permitted us to begin at the top. Three hundred years of political experience are behind the generalizations of the Declaration of Independence and the political scheme of the Constitution. England, Holland and France pre-eminently and definitely furnished us with the material of political experience, which we generalized and to which we gave institutional expression. We are what we are because we have taken our political education from the hands of the race; and we have had the freest and widest national education, because we have come late in history and have taken advantage of all that has gone before.

Nothing is more spiritually significant

in the history of the past than the course of vital education. Men seem to have come first, in their self-development, into family consciousness and the little isolated savage family was the dawn of democracy. The American political system is at heart a magnificent kindergarten. The harmony between Froebel's fundamental ideas and the fundamental ideas of American life does not end here; pursued to another stage, that harmony takes us into the widest national relationships. This country owes more to the English, France and Germany than to any other nation. Germany began their political work at the foundations; they did that work, not only for themselves, but for us, and by doing it they permitted us to begin at the top. Three hundred years of political experience are behind the generalizations of the Declaration of Independence and the political scheme of the Constitution. England, Holland and France pre-eminently and definitely furnished us with the material of political experience, which we generalized and to which we gave institutional expression. We are what we are because we have taken our political education from the hands of the race; and we have had the freest and widest national education, because we have come late in history and have taken advantage of all that has gone before.

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free church, a free school, a free field and the tools to him who can use them.

Here, on a great scale, is the fellowship of the games of the kindergarten; for the secret of this vital and practical unity is the discovery that every occupation serves society, and that every man attains freedom and completeness only as he stands in free and just relations to his fellows. Towards this higher unity men steadily advance; they are drawn together in spite of themselves. It is idle to try to keep out of the stream; the long evolution from the family to the race will not pause until it has been perfectly worked out. Better a thousand times for this country the perils of intimacy with other nations and their fore with the race at large, than the perils of isolation—that is, of detachment from the race at large. This moving together of races in the attempt to transfer the highest unity from thought to action, is the most majestic movement of the day. Men may strive against it, but they cannot arrest it; it is the sublime opportunity of modern history; it promises to be the most impressive evolution of the twentieth century. The times are full of signs of the approach of this more inclusive race unity. We are talking today of an Anglo-Saxon union, a harmonious action between two great nations for the furtherance of the higher aims of civilization—a movement which touches the imagination and awakens the enthusiasm of every generous spirit; but we are also aware that this union must be more inclusive. If we retrace one emigration of our race we find ourselves in England, but we cannot stop there; we must retrace earlier emigration; and we are on the shores of the Baltic; for the German, the Englishman and the American are all one race, and it is the Germanic union which is the logical outcome of the attempt of these races to co-operate. But when we have grown up to the idea of the Germanic union (and we certainly shall grow up to it in time), we shall have been educated to such a point that, we shall understand the services to civilization of the Latin genius and the necessity of taking account of the Latin character, and then will come a movement for the Germanic-Latin union. And when, up to that great conception and become at home in that great relationship, they will perceive the immense spiritual energy, the great racial qualities of the Slav, and their ideas will expand to the conception of the Germanic-Latin-Slavic union. And beyond this there is still another stage, the reunion of the East and the West, of which the prophetic lines are already cast. Then will come the fulfillment of the historic cycle; the return of the race after that long wandering which was always a homecoming, to the place where it first dreamed of home, dreams of human destiny. This may seem like a vision, but when it is realized it will have involved changes less radical and of smaller magnitude than those already accomplished by the race and soberly recorded by the historians.

Three words are sacred in the creed of Democracy: of these, two—"Liberty and Equality"—are bound up and charged with meaning by the fundamental conception of free personality; while the third—"Fraternity"—is the inevitable product of the idea of race-unity. Froebel seems to have conceived from the educational point of view, not only the fundamental principles of Democracy but its greatest peril. There are minor perils which face modern society and which Democracy must meet, but the supreme peril lies in the possible loss of a true scale of values. The great question of the future is the supremacy of the subject of the spirit of man to the immense machinery which he is calling into existence, to the colossal wealth which he is creating. Compared with the bare facts of that wealth, the ancient dreams of avarice are pallid and insignificant; it is estimated that thirteen billions of dollars of wealth were created in this country last year. Now that science has allied itself with business and is lending its immense productive power its creative genius, so to speak—to the man of affairs there is no limit to the possible creation of wealth. The world does not yet dream of the enormous material resources which are to be at its command in the next century, those resources by their very magnitude will constitute an appalling danger to society. Will man master or will he be mastered by this enormous accumulation of material? Will he hold his source of safety from this great danger, and that is the possession of the vision, the joy and the freedom of the creative spirit, handling this vast material and shaping it to spiritual uses. Man cannot be too highly prospered; he holds himself superior to it, and it remains in his hands what the marble is to the sculptor—the material which shall give immortality to the highest visions of his soul.—Kindergarten Review.

In the last eight years we have gained at a slower rate than has Germany in the total of our exports, even including agricultural products, which form a large proportion of the whole. London has three-wheeled cabs.

London has three-wheeled cabs.

YORK-RIVER LINE, VIA WEST POINT.

THE FAVORITE ROUTE NORTH.
4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, connecting at West Point with steamer for Baltimore and York River landings. Stops only at stations between Quantico and West Point.
2:15 P. M., No. 10, daily, except Sundays, connecting at West Point with intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappanhook.
6:00 A. M., No. 74, local mixed, leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappanhook.

TRAINS ARRIVE RICHMOND.
9:15 A. M., daily, from West Point, with connection from Baltimore, except Mondays.
4:45 A. M., daily, except Sundays and Mondays.
5:15 P. M., daily, except Sundays, from West Point, connecting at West Point with Steamer leave West Point daily, except Sundays, 5:50 P. M., arriving Baltimore Sunday.

Steamers call at Almonds and Yorktown Tuesdays, Thursdays and Saturdays; Clay Bank and Gloucester Point Mondays, Wednesdays and Fridays.
District Passenger Agent,
920 E. Main Street, Richmond, Va.
S. H. HARDWICK,
General Passenger Agent.

Third Vice-President and General Manager,
Washington, D. C.

Old Dominion Steamship Co.

Daily Line for New York, the North and East

FROM RICHMOND.
PASSENGERS can leave DAILY, except Sunday, by Chesapeake and Ohio Railway at 9 A. M. for Norfolk and Old Point Comfort, and by N. & W. Railway via Norfolk, both lines connecting with direct steamers sailing same day.

Steering passengers can leave by auxiliary steamer Monday, Wednesday and Friday, sailing from Rockets at 5 P. M., and changing to the main line ship at Norfolk. FREIGHT for all northern, eastern and foreign ports received and forwarded daily, except Sunday, at company's wharf, Rockets.

FROM NEW YORK.
PASSENGERS can leave DAILY, except Sunday, from company's pier, No. 25 North River at 3 P. M. for Old Point Comfort and Norfolk, and at 6 P. M. for C. & O. and N. & W. trains for Richmond.
FREIGHT received and forwarded daily, except Sunday.

Tickets on sale at company's office, No. 1212 East Main Street, Richmond Transfer Company, No. 1212 East Main Street; Murphy's Hotel, C. & O. and N. & W. depots, Richmond. Baggage checked through to all points.
For further information apply to JOHN F. MAYER, Agent, No. 1212 East Main Street, Richmond, Va. General offices: No. 1212 East Main Street, corner West Street, New York, N. Y. J. J. BROWN, H. B. WALKER, Traffic Manager.

Take C. & O. Railway train, daily except Sunday, at 4:45 P. M. for Baltimore via Old Point Comfort, connecting at Old Point with one of the superb steamers of the Old Bay Line, leaving at 7:15 for Baltimore. Arrive in Baltimore at 6:30 A. M. in time to make connections with all trains for the east and west. Short and long haul all night on one of the finest steamers in southern waters. Freight and general information apply at ticket offices C. & O. Railway.

\$3.50 FROM \$3.50
Richmond to Baltimore

RAILROADS

S. A. L. Railway.

"CAPITAL CITY ROUTE."

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, including Capital City Station.

Schedule in Effect May 25, 1901.

Trains	No. 27	No. 31
Lv. Richmond	7:30 a. m.	7:30 a. m.
Ar. Petersburg	8:20 a. m.	8:20 a. m.
Ar. Raleigh	9:10 a. m.	9:10 a. m.
Ar. Raleigh	10:00 a. m.	10:00 a. m.
Ar. Atlanta	10:50 a. m.	10:50 a. m.
Ar. Miami	11:40 a. m.	11:40 a. m.
Ar. Columbia (East time)	12:30 a. m.	12:30 a. m.
Ar. Savannah	1:20 a. m.	1:20 a. m.
Ar. Savannah	2:10 a. m.	2:10 a. m.
Ar. Savannah	3:00 a. m.	3:00 a. m.
Ar. Savannah	3:50 a. m.	3:50 a. m.
Ar. Savannah	4:40 a. m.	4:40 a. m.
Ar. Savannah	5:30 a. m.	5:30 a. m.
Ar. Savannah	6:20 a. m.	6:20 a. m.
Ar. Savannah	7:10 a. m.	7:10 a. m.
Ar. Savannah	8:00 a. m.	8:00 a. m.
Ar. Savannah	8:50 a. m.	8:50 a. m.
Ar. Savannah	9:40 a. m.	9:40 a. m.
Ar. Savannah	10:30 a. m.	10:30 a. m.

Trains leave Richmond 8:30 a. m., daily, for Petersburg, Norfolk, N. C. and all intermediate points, connecting at Norfolk with trains arriving Henderson 2:10 p. m. daily, and Durham 4:15 p. m. daily, except Sunday.

Trains leave Richmond for Washington, New York and the East daily, No. 44 at 6:40 a. m. and No. 45 at 7:30 a. m. daily, except Sunday.

Connections at Jacksonville and Tampa for all Florida East Coast points, and Cuba and Porto Rico. A few new points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND DAILY:
8:20 a. m., No. 27 From all points South and West.
8:20 p. m., No. 31 From all points South and West.

Trains leave Richmond for Norfolk, N. C. and Petersburg, N. C. daily, except Sunday.

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RAILROADS

Richmond, Fredericksburg and Potomac Railroad.

SCHEDULE IN EFFECT NOV. 21, 1901.

TRAINS LEAVE RICHMOND NORTHWARD.